AN

ESSAY

Concerning the

Growth of Empiricism;

Or the

Encouragement of *Quacks*.

WHEREIN

The Present State of Physick in this Kingdom is fairly represented; with some Reasons for the Necessity of a Regulation in the Practice of it.

Humbly offer'd to the Consideration of the Queen's Majesty, and the Parliament of Great Britain.

By FRAN. GUYBON, M. D.

'ΙΑΤΡΙΚΗ' τεχνέων μ̃ πασέων ὄξιν ἐπφανεςάτη· διὰ ϑ ἀμαθίλω τῶν τε χρεωμένων αὐτῆ, κ̀ τῶν εἰκῆ τὰς τοιάς δε κεινόντων, πολὺ τὸ πασεῶν ἤδη τῶν τεχνέων ἀπολέπεϑ. Hippocr. Lex.

——*Pudet hæc opprobria nobis*
Et dici potuisse, & non potuisse refelli. Ov. Met.

LONDON:

Printed for *R. Parker*, at the *Unicorn* under the *Royal Exchange*; and sold by *J. Morphew*, near *Stationers Hall*. 1712. Price 1 s.

AN
ESSAY
Concerning the
Growth of Empire,
or the
Encouragement of Trade.

WHEREIN

The Present State of Publick in this Kingdom is fairly represented; with some Reflexions for the Necessity of a Regulation in the Trade of it.

Humili tibi nobis Civilitatis et Mansuetudinis Officia, quibus Humanum Genus Ornantur.

By IRAN. GUAZON, M. D.

IAPTIKH τεχνη ἐστι τῶν ἀνθρωπίνων ἀγαθῶν ἡ μεγίστη, ἡ τῶν ἀνθρώπων τὸν βίον ἐπανορθουσα. Hippocr. Lex.

——Fides, quæ in Mercatore, Omnes Eadem præstabit, Omnibus.

LONDON:

Printed for R. Ford, at the Golden Unicorn in Ludgate-Street, and sold by J. Morphew, near Stationers-Hall. MDCCXIX. Price 1s.

THE PREFACE.

THE Design of the following Essay is briefly and plainly to represent the present State of Physick in this Kingdom; and to demonstrate the Necessity of a Regulation in the Practice of it. And as I'm fully perswaded such a Regulation in Physick would tend both to the Honour of the Nation in general, and the Good of her Majesty's Subjects in particular; so there seems no need of making any manner of Apology for engaging in so very laudable an Attempt. I can, for my own Part sincerely declare to those whose Chance

it may be to have this Essay fall into their Hands, that the Design of it is entirely honest, having assuredly no other View than that of doing Service to the aggrieved, which is the far greatest Part of the Kingdom. No private Consideration of what Nature soever could have mov'd me thus to expose my self to the Censures of the World; especially in an Affair for the Intermeddling with which, 'tis to be feared I may expect more Reproaches than Thanks. For tho' I have often had it in my Thoughts, that a Man could not do a better Piece of Service to the Publick, than to demonstrate the Necessity of such a Regulation in Physick; yet the Consideration of what a vast Number of Enemies he must consequently raise to himself, did for some time, I must confess, deter me from the Attempt. I was very sensible, what a Multitude of People there are, who not only subsist but enrich themselves

by those very Methods which I had undertaken to condemn; and therefore very well knew, that right or wrong I should not fail to meet with a Legion of Opponents. But the Love of Truth, and a hearty Desire of contributing somewhat to the common Good of Mankind, did at last outweigh and prevail with me above all other Considerations.

If then the following Essay may but in some Measure contribute to the Removal of those pernicious Encroachments, which have been unhappily made upon the Province of Physick, I shall have gain'd my End, and shall despise any little Censures or Reflexions which thereby I may possibly draw upon my self. And tho' I am not at present conscious of any valid Objections which can be made against what I have advanc'd, yet do promise, whatever they be, if fairly and candidly propos'd, I'll endeavour to answer them in the same Man-

Manner. For to conclude, I have given the Title of an ESSAY to the following Sheets, because I have only touch'd upon, and not exhausted the Subject.

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IV. Greatest

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AN

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HEALTH being the greatest of Natural Blessings, 'tis as needless to say any thing in its Praise as to enlarge upon the Usefulness of Physick, which preserves and restores it. But as there is nothing which would more

advance the Usefulness of that Divine Art, (and is therefore of greater Importance to the Publick Good) than a Regulation in the Practice of it; so there is nothing consequently more recommendable to the Consideration of the Queen and Parliament than the present State of Physick in this Kingdom. The Encouragement which Quacks and Empiricks have lately met with, is not only so surprizingly great, but so vastly detrimental, that in the best of Governments, where Civil and Religious Properties are so happily secured, there seems nothing more wanting than some speedy and powerful Expedient to restrain so growing an Evil.

But before I proceed to offer any of my Reasons for the Necessity of a Regulation in the Practice of Physick, or enter into a Detail of the evil Consequences (deservedly to

be

be lamented by all who have a just Sense of them) which attend the Encouragement of Quacks and Empiricks, 'twill not be improper to give the Definition of, or to let the Reader know what I desire may be understood by the Words. The Word *Quack*, says the *Gazophylacium Anglicanum*, is of a *Dutch* Original, signifies a frivolous and vain Tatler, and so is applicable to all Persons of any Profession, who ostentatiously pretend to a great deal of Skill and Knowledge in Matters which they are really ignorant of, or do very little understand: And by a Quack or Empirick, I mean any and every one of those who pretend to practise Physick without Knowledge of the *Prærequisita* to that most useful but most difficult Art. There are some, 'tis true, who would fain perswade us, that the Medical Art is only to be pro-

moted by Experiments, or observing what things are hurtful, what beneficial in Diseases; that the Study of Nature and the Knowledge of the Body are only trifling Curiosities, and things altogether superfluous. But it's agreed, I am apt to think, amongst the more intelligent part of Mankind, that there are several things perfectly and absolutely necessary to be known, before a Man can reason, and make Judgment either of the Nature of Diseases, or the Use of Methods and Medicines for the remedying them, and therefore ought to be understood before he presumes to take the Care of Mens Lives into his hands: For how can he pretend to cure Diseases, unless he first apprehends what they are, and in what they consist? How can he rationally prescribe Medicines if he understands not their Operations?

Or

Or how can he expect any manner of Advantage from them if he does not consider the Relation between the Disease and the Operation? And how can he be qualified to do any of these things, unless he be first acquainted with the Nature, Properties and Functions, of a human Body, the Subject of his Art, and to which they relate? And that this was the Opinion of the ancient Physicians, is evident from the Variety of Medical Introductions and Institutions publish'd by them. For it was not in those days thought proper that the Care of Mens Lives should be entrusted with Persons, till they were instructed in the Methods of preserving them.

———— *Abrotanum ægro*
Non audet, nisi qui didicit, dare----
Hor. Epist.

But that there are several things absolutely necessary to be known by Men before they ought to pretend to the Practise of Physick, and which are what I mean by the *Prærequisita* to the Medical Art, will more fully appear by a particular Enumeration of them, *viz.* the Knowledge of

I. The learned Languages.
II. Natural Philosophy.
III. The Animal Oeconomy.
IV. Pharmacology.
V. Nosology.

I. The first of the *Prærequisita* then, which I shall mention, is the Knowledge of the learned Languages: For Physick being the Wisdom which is heap'd up in the various Labours and Observations of the Learned of all Ages, or the Judgments of many Men wound up,

as

as it were into one *, 'twill be found necessary in a Physician to be vers'd in the Writings of the Ancients as well as the Moderns, and to be well acquainted with their Rules, Cautions and Remedies, they having laid the first Foundation of the most excellent Art, by both observing and describing the Nature of Diseases. Most of the Diagnostick and Prognostick Signs of Diseases are the Result of their laborious and solid Observations, and will continue to be faithful Guides to all that can make Use of them, as long as human Bodies and Nature it self remain. Nothing therefore can be more previoully ne-

* Cum unius hominis vita ad omnium inventionem sufficere nequeat, longi temporis observationes Historia colligit, ut ejus beneficio tanquam ex multis tot sæculorum hominibus unus efficiatur eruditissimus. *Galen. de subfigur. Empir.* Cap. 9.

cessary to the Practice of Physick than an Acquisition of the *Greek* and *Latin* Tongues; for as in those Languages the Art is deliver'd; so without them the Terms in the *English* Translations are not possibly to be understood.

II. The next of the *Prærequisita* is Natural Philosophy: For as the Art of Physick is only the Natural Knowledge apply'd to the Preservation of Health and Life; so whoever intend to apply themselves to that Art will find it necessary to consider the Human Body, the Subject of their Art, as a meer Natural Substance, before they proceed to the Consideration of it as an Animated Being. For tho' the Human Body, as an Animated Being, is, strictly speaking, the immediate Subject of their Care; yet the peculiar Properties of Animated

nimated Subſtances cannot well be diſtinguiſh'd or underſtood, unleſs the common Affections of Matter be firſt known, out of which, the Human as well as other Animated Bodies are compos'd. And notwithſtanding thoſe Particles of Matter, which are modify'd into a Human Body, during that State, are enrich'd with Properties and Perfections, diſtinguiſhing them from all other Beings, yet there remain in them ſome Affections common to other animated Beings, and ſome promiſcuouſly to be found in all Natural Subſtances. Whoever, therefore deſigns to apply himſelf to the Art of Phyſick, ought to comprehend the general Properties and Affections of Matter; the Origin and tranſitory Nature of Forms and Qualities; and how the Parts of a Human Body conſider'd as a Natural Subſtance may be mov'd, before

fore he begins to inform himself (or indeed rightly can) of the Affections observable in a human Body, as animated or endued with Life. And this seems to have been the Method by which Novices were heretofore initiated into that Art, as appears by the Institutes of *Galen*, *Rhases*, *Sennertus*, *Fuchsius*, *&c.* as likewise in that they have blended and interwoven the Philosophy esteem'd in those Ages with that most excellent Art, and have form'd that proverbial Saying,

Ubi desinit Physicus, ibi incipit Medicus.

But Natural Philosophy is not only absolutely necessary to form a right Apprehension of the Human Body as a Part or Portion of Matter, but also to frame a true Idea of Medicines and their Operations,

as

as will more fully appear under that Head.

III. The next of the *Prærequisita* is the Knowledge of the Animal Oeconomy, or the Consideration of the human Body as animated or endued with Life, and that as well in its natural or healthful, as in its præternatural or morbid State; it being altogether necessary to understand the natural State of the Body before the Nature of a Disease can be rightly comprehended. The Animal Body is now known to be a pure Machine, and its Actions and Motions demonstrated to be the necessary Consequences of its Structure. And as the Actions of the Body, from which Life and Health do flow, are the necessary Consequences of its Oeconomy; so likewise Diseases and all their Symptoms, are nothing but Alterations

rations or Disorders in it. It demonstratively therefore follows, that the greater the Knowledge of the one is, the better the Nature of the other must be known; and that a Physician ignorant of the Animal Oeconomy is ignorant of the Structure and Uses of the Machine he undertakes to regulate. The Parts of Animated Bodies are aptly and usefully divided into Solid and Fluid. Anatomy, or the Art of Dissecting the solid Parts of Animal Bodies, in order to an exact Discovery of their Situation, Structure, Uses, *&c.* as it is absolutely necessary to the Knowledge of the Animal Oeconomy, so it has ever been justly esteem'd one of the Foundation Pillars of Physick. Nor indeed of less Use is the Doctrine of the Fluids; under which Head I include a right Apprehension of the general and particular Properties

ties of the Animal Fluids, and of their different Motions, Natures, Uses, Offices, &c. There are several other things also included in the Knowledge of the Animal Oeconomy (and some few of them I shall just mention) which tho' not strictly referable to either Branch of the above-mention'd Division of the Parts, are yet equally necessary to be understood; *viz.* the different Dependencies the Parts have on; and the different Relations they bear to each other; the Powers of Motion (both Voluntary and Involuntary) and Sensation; the general Reason and Nature of Secretion; the Velocity of the Blood's Circulation, with the Reason of its Differences at different Distances from the Heart; the Necessity of Breathing after Birth, with the Force of the Air upon the Blood in that Action, &c. &c. &c. But an

exact

exact Knowledge of the Animal Structure and Oeconomy, will afterwards appear more particularly necessary, as well to explicate the Virtues and Operation of Medicines, as to ascertain the Diagnosis, and comprehend the Ætiology of Diseases.

IV. Another of the *Prærequisita* is Pharmacology; comprehending the Knowledge, 1. Of simple Natural Medicines, whether of the Animal, Vegetable, or Mineral Kingdom. 2. Of the several Parts of Pharmacy, both Galenical and Chymical. 3. Of the general Nature, Virtues, and Operation of Medicines. For as a Man cannot be said to understand an Art, without understanding the Instruments as well as the Subject of that Art; so the Human Body being the Subject, and Medicines the Instru-

ments of this Art, the Knowledge of the one must consequently be as necessary as the Knowledge of the other.

1. By the Knowledge of simple Natural Medicines, I here mean that of the Substances themselves as well as of their Medicinal Virtues and Efficacies. 'Twould be altogether needless to wast any Time in insisting upon the Necessity of understanding this part of Pharmacology: For as without knowing the Substances, a Man in his Practice must wholly confide in, or rely upon the Gatherers and Venders of Medicines; so indeed the Knowledge of their Virtues and Efficacies, without knowing the Substances themselves, seems to me, if of any, of a very dangerous Use.

2. Pharmacy contains the Manner of Preparing and the Method of making such simple Substances into

Medi-

Medicines, and consists of several Parts, whether according to the Galenical or Chymical Forms. All the several Parts of Pharmacy, and of Chymistry in particular, *viz.* as it teaches the most Compendious and Efficacious Preparation of Medicines, are, and have been so often demonstrated to be so absolutely necessary to be understood by all who design for the Practice of Physick, that as there is nothing in which Men seem more agreed than in the Necessity of understanding these things; so it would be but Loss of Time to enlarge any further upon them. I shall therefore conclude what I have to offer under this Head, with the following Observation; That since it is so necessarily incumbent upon every one who pretends to the Practice of Physick, to understand all the Parts of Pharmacy, there can be no Objection

ction made upon that Account, I mean, against a Physician's preparing his own Medicines, but either by ignorant or interested Men. But tho' this Observation is sufficient to excuse the Physicians for giving their own Medicines (which indeed is only resuming what their Ancestors either out of Pride or Laziness left off) yet it does not follow that there is any manner of Apology to be made for the Apothecaries intruding themselves into the Practice of Physick, as will more fully afterwards appear.

3. Under the third Branch of Pharmacology is compriz'd the Knowledge of the general Nature, Virtues and Operation of Medicines. And as Natural Philosophy was proved to be necessary towards forming a right Notion of the Human Body, so 'twill be found as necessary towards comprehending

the general Nature, Virtues and Operation of Medicines. For Medicines being only natural Substances, only Parts or Portions of Matter, 'tis evident, that their Powers and Properties are not only under the same common Laws and Rules which are observed in the other Parts of Matter, but are also to be explain'd in the same Methods; and therefore Medicines are not only Natural Substances, but they also operate in a Natural Way, [*i.e.* by different Kinds and Degrees of Motion] such Natural Substances loosing only their Denomination, and not their Natures, by being term'd or applied as Medicines. By a due Apprehension of these things, and without which it is impossible for a Practitioner in Physick to be really useful or serviceable in his Generation, Men will know what Effects to expect, and be prevent-

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ed from a credulous Expectation of Effects, which can in no wise proceed from them in a natural Way. Medicines, notwithstanding the *Materia Medica* is made up of so vast a Variety of Natural Substances, may, in respect of their general Virtues or Operation, be compriz'd under such as produce some Evacuation, or such as only effect some Alteration in the Body. And not only Natural Philosophy, but a due Knowledge also of the Animal Oeconomy is absolutely necessary towards framing a right Notion of these Things: For unless Men understand the Structure, and comprehend the Uses and Offices of the Parts of the Body, it is impossible for them to know how, or by what Organs, or in what Regions, Parts or Juices, Medicines perform their Operations.

V. The fifth and last of the *Præ-requisita*, which I shall mention, is Nosology; containing whatever relates to the General Nature, Signs, Causes, *&c.* of Diseases. For as the Consideration of the Human Body, in its natural or healthful State, is, by Physicians, only in order to the Consideration of it in its Præternatural or Morbid one; so consequently there can be nothing more previously necessary to the Practice of Physick than whatever relates to the Knowledge of the General Nature, Signs, Causes, *&c.* of Diseases.

1. And first the Want of a clear Idea of the General Nature of Diseases must be a certain Means of laying a necessary and afterwards unalterable Foundation of Error and Miscarriage in Practice. One would be tempted to think, from the

the erroneous Proceedings of unintelligent Practitioners, that Diseases were really separate Essences, (or I know not what substantial Forms) and as such enter'd and possess'd the Bodies of Men. Whereas, by a due Consideration of their Natures, they will be found to be nothing different or distinct from the Body, but only Changes or Alterations in the Modification of its constituent Parts, or different Modes of Indisposition in the same Body.

2. Secondly, the Doctrine of the Signs, both Diagnostick and Prognostick, is not less necessary to be throughly understood, before a Man undertakes the Practice of Physick, than the General Nature of Diseases. For as by a due Knowledge of the Diagnostick Signs, he may be instructed truly to distinguish one Disease, tho' never so much alike, from another; so

thro' want of that Knowledge, one Disease is very often mistaken for and treated as another. How often, for Instance, has a *Colica* and a *Nephritis*, a *Fluor Albus* and a *Gonorrhæa*, a *Chlorosis* and a *Phthisis* been confounded? So that the Foundation of Cure seems primarily to be laid in a right Apprehension of the Diagnostick Signs of each Distemper. But here it ought to be observed, that the better a Man understands the Animal Structure and Oeconomy, the more capable he will be both of comprehending and ascertaining the Diagnosis, and that a Man ignorant of those things must necessarily mislead himself by the Use of a common Name, and apply it to denote Circumstances which are so far from being always alike, that they will be sometimes found extremely different.

And

And as to the Prognostick Signs of Diseases; tho' it be certain that the Recovery of the Sick is the great Design of the Medical Art, and undoubtedly more necessary than Presaging the Event of Distempers, yet the Advances which have been made in the Prognostick Part of Medicine, as acquiring no small Esteem and Authority to the Physician, ought diligently to be collected from the Observations of the Ancients, particularly of the Divine *Hippocrates*, as well as from the Writings of the Moderns.

3. Thirdly, the Ætiology of Diseases; I mean more particularly as to the immediate and conjunct Causes, will be found as necessary to be known by every Practitioner, as either the General Nature of Diseases, or the Doctrine of the Signs. For if, as is very evident in Practice, Diseases even of the

same Denomination, arising from different Causes, do administer different Indications, or indicate different Methods of Cure; the Ætiology must consequently be a grand Source from whence Rational Indications can be drawn. 'Twere very easie to give Instances in almost all the Diseases incident to the Human Body, but thinking it altogether needless, because the Medical Writings are so full of them, I shall conclude this Head with observing, That as an exact Knowledge of the Animal Structure and Oeconomy is absolutely necessary to comprehend the Ætiology of Diseases; so the Modern Improvements in Anatomy have very considerably advanc'd the Ætiological Part of Medicine.

Having thus, with the utmost Brevity demonstrated, that there

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are ſeveral things perfectly and abſolutely neceſſary to be known by Men before they ought to pretend to the Practice of Phyſick; my preſent Deſign does not at all oblige me to enquire whether I have enumerated all the *Prærequiſita* to the Medical Art; but from that Enumeration of them which I have made, and from what I have advanc'd, under each of thoſe Heads, may very fairly venture to draw the following Concluſions, *viz.*

I. That Experience alone will not make a Phyſician.

II. That the Enumeration of the *Prærequiſita* to the Medical Art is a ſufficient Argument with what Difficulty a due Qualification for the Practice of it is attain'd.

III. That

III. That it is a plain Demonstration, how unqualified the Quacks are for exercising the Profession they pretend to.

IV. That it is an evident Indication to the rational Part of Mankind, who do, and who do not, and that the far greatest Part of the Practitioners in Physick do come under the Denomination of Quacks.

V. That an Apothecary can no more be said to be Qualified for the Practice of Physick, than any other Mechanical Tradesman.

I. That Experience alone will not make a Physician: For if there are, as I have already proved, several things absolutely necessary to be known by Men, before they can judge of the Nature of Diseases or Remedies, which are what I

mean

mean by the *Prærequisita* to the Medical Art: It evidently follows that Experience alone, *i. e.* Experience without the *Prærequisita* will not make a Physician. The Art of Physick then may very aptly and usefully be said to consist of two Parts, *viz.* The Theoretical and Practical. And as there is nothing truer on the one hand, than that the Theory, *viz.* the Knowledge of the *Prærequisita* is, as has been fully prov'd, absolutely necessary to the Practice: so there is nothing more evident on the other, than that the Knowledge of the Theory, tho' previously necessary, is only in order to, and therefore useless without, the Practice. For tho' 'tis impossible (I affirm) a Man should make any considerable Figure in the Practice, who is ignorant of the præliminary Arts which compose the Theory of Physick: And if without

out the Knowledge of those Arts, a Man jumps, as I may say, into Practice, such a one is never to be trusted, tho' he had seen Thousands of Patients, and ten thousand Prescriptions; yet do I not (as it is ridiculous to) suppose, that Men should rest here, or dwell upon the Theory; or that the speculative Part of Physick should teach them to cure all manner of Distempers in their Closets, without a constant Attendance on the Sick, without a diligent and unwearied Observation on Diseases. A due Apprehension of these things may be a Means to determine the many unnecessary Disputes concerning the Preference of one Part of Physick to the other; the Knowledge of the one absolutely depending on, and consequently being altogether as necessary as that of the other. And as Theory and Practice, so

Reason

Reason and Observation ought not to be compar'd with, or oppos'd to, each other, but join'd together, as mutually adorning and illustrating one another, to the fully compleating of a Physician. A Man may be an Advocate for Experience, and well appriz'd of the Usefulness of accurate Observations, and at the same time not discard the Use of Reason in Physick. True Observations will never be found to contradict Right Reason, nor will Right Reason exert it self in opposition to matter of Fact. But lest any of the Empirical Tribe should pretend to take Shelter under Authorities, or to interpret what *Baglivi* says concerning Experience and Observation in favour of themselves, I've purposely read over all the Works of that celebrated Author, and from innumerable Passages in his Writings, think nothing more

evident,

evident, than that it is a Literate, and not an Empirical Experience, which he contends for. 'Tis not Experience without the *Prærequisita*, but such a well grounded Experience as a Man duly qualify'd for the Practice of Physick, may daily with Reason, be suppos'd to acquire. And 'tis as evident, that what he has advanc'd, concerning the Importance of Observation in the Way of Physick, ought to be interpreted in that very Sense. For tho' he says, That nothing so naturally tends to the Improvement of Physick, as Experiments and Observations, yet 'tis certainly true, that he desires it might be understood (as indeed it ought to be) of Experiments directed by the Knowledge of the Animal Oeconomy, and of Observations grounded on that and the other *Prærequisita*. So notwithstanding what Dr. *Sydenham*

ham declares, *viz.* * *Artem Medicam haud rectius esse perdiscendam, quam ab ipsius Artis Exercitio atque Usu*; and † *Praxin esse Medicinæ Profitentium Lapidem Lydium*, 'tis evident from Passages enough in that worthy Author, particularly from the whole 81st Page of the last mention'd Treatise, that he never design'd, by what he says, to advance an Empirical Experience, or to preclude the Necessity of understanding the *Prærequisita*. As there is nothing more ridiculous than to suppose all Men capable of making a good Use of Experience, or able to draw right Conclusions from the Motions of Nature; so Quacks and Empiricks, who set out without either

* *Vid.* Epist. Ded. Obs. Med.

† *Vid.* Tract. de Podagrâ. *p.* 80. *Edit. Lugd. Bat.*

Light

Light or Method must undoubtedly prove stupid and erroneous Observators: It being indeed impossible that Men ignorant of the Medical *Prærequisita*, should be capable of improving either themselves or the Art by their Experience and Observations. What therefore is daily said in praise of Experience (to which no one pays a greater Deference than my self) and in Recommendation of experienc'd Physicians, ought to be understood with such a Restriction as not to include the Practitioners, who never had Opportunities of Understanding the *Prærequisita*. How ridiculous then is the Folly of those People who magnifie an Empirical Experience, or cry up a Quack of whatsoever Figure or Fame, for a Man of Experience, which wanting a Foundation, cannot be of any real Use and Service

vice either to himself or others.

II. That the Enumeration of the *Prærequisita* to the Medical Art, is a sufficient Argument with what Difficulty a due Qualification for the Practice of it is attain'd. For if it be so absolutely necessary, as has been already prov'd, to understand the *Prærequisita* to that Art, 'tis very easie to infer, both what Length of Time and Labour of Thought the Acquisition of so much Knowledge will require. 'Tis not then a Raw and Superficial Knowledge of Receipts and Medicines of Diseases and their Cures, which will qualifie a Man for the Practice of Physick, but a gradual Advancement thro' all the above-mention'd Foundations of the Art. 'Tis not to be suppos'd, that the *Ars longissima* should be so quickly acquir'd, or the most difficult of

Sciences so instantly attain'd. And this Truth is not only confirm'd by *Hippocrates*, in his very first Aphorism *, and in his Enumeration of the Necessaries which he requires to constitute a Good Physician †; but by the concurrent Testimonies, both of the Ancients and the Moderns. Yet notwithstanding what has been advanced, concerning the *Prærequisita* to the Medical Art, and the Difficulty of acquiring the Knowledge of them; it is very surprizing to consider what a vast Number of Persons there are, who would fain become Physicians without Labour and Study, and be saluted Sons of *Apollo*, without any man-

* Τέχνη Μακρὴ.

† Διδασκαλία. Παιδομαθία. Φιλοπονία. Χρόνος. *Hippocr. Lex.*

ner of Right to the Title. But all and every one of those who are ignorant of the Preliminary Arts, which compose the Theory, are but Pretenders in Physick, do jump, as I said, into Practice, and are never to be trusted tho' they had seen thousands of Patients, and ten thousand Prescriptions. But I now proceed, in the third Place, more particularly to consider,

III. That the Enumeration of the *Prærequisita* to the Medical Art, is a plain Demonstration how unqualified the Quacks are for exercising the Profession they pretend to. And if, as has been prov'd, there are so many things absolutely necessary to be known, before a Man can either reason or judge of Diseases; it evidently follows, that a Quack, ignorant of those things, is absolutely unqualified for that

Profession. Were but the Matter indeed, as impartially consider'd as it ought to be, there seems nothing more ridiculous than to pretend to the Practice of Physick, without a previous Knowledge of them; it being impossible but such People must make either Improper, Dangerous and Destructive, or Insignificant and Useless Applications. It is not only true in Fact, that the most generous often prove the most deadly Medicines, if administred without Judgment; but it is an every day's Observation, that those very things which have the Reputation of being harmless and inoffensive, if improperly applied, do too often create very great Mischiefs. In the Practice of Physick there is requir'd not only great Labour of Thought, in searching into the several Appearances and Circumstances of

Diseases,

Diſeaſes, but alſo great Strength of Judgment in duly weighing and comparing them together. And it is not here, as in many other Caſes, where Experiments may be repeated without any great Injury; for this perhaps admits but of one ſingle Tryal, which poſſibly may terminate in the Death of a Man, and one falſe Step, eſpecially in an acute Diſeaſe, may be of the moſt fatal Conſequence. Phyſick, 'tis true, abounds with a very large Number of excellent Medicines: But Medicines, being Relations to Human Bodies, can only be ſaid to be good or bad, as applied; and like all other Inſtruments to do either Good or Hurt, according to the Nature of the Hand which uſes them. As there is nothing more conſpicuous on the one hand, than the uſeful Effects of Medicines, when Methodically and Ju-

diciously administred: So there is nothing more obvious on the other, than the deadly Effects even of those of the very first Rank, when us'd, without either Method or Judgment. Can any thing then more fully demonstrate the Vanity of Empiricism than the daily Experience how Inefficacious and Useless, even the most celebrated Specificks are without a Judicious and Methodical Application? For tho' a more Noble Specifick than the *Cortex*, for Instance, was never known, yet Experience convinces us how frequently we are forced even in intermitting Fevers, to call in to our Assistance, the Knowledge of the Animal Oeconomy; and by Vomiting, Purging, or other proper Means, to render that Specifick useful, which would otherwise have been of no Effect: So that nothing seems more ridiculous

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than for a Man to pretend to cure Diſeaſes, tho' arm'd with the beſt of Medicines, without the Knowledge of the Animal Oeconomy, and the Noſological *Prærequiſita.* It may as well be expected that a blind Man ſhould ſhoot flying, or a deaf one tune an Organ.

I cannot therefore conclude this Head without obſerving (which indeed naturally flows from the foregoing Conſiderations) how unaccountably infatuated they are, who apply themſelves to any of the Empirical Tribe; there being nothing ſo monſtrous as their Pretences; nothing, but the no leſs monſtrous Credulity of thoſe who employ them. But,

Quos perdere vult Jupiter, prius dementat.

Does any one Man more deſerve

to be ridicul'd, than he, who thinks his Gold Watch of too great Value to be put into the Hands of an under Workman, and at the same time, trusts his Body, a Machine of infinitely more curious Structure, with an ignorant Pretender in Physick. Can a Man put a greater Affront upon his Reason? Or can he give an odder Demonstration of his Kindness to Wife, Children or Friends, than to commit any of them to the Care of such unequal Managers? In Matters of far less Moment, Men generally are more guided by the Dictates of Reason, and not so easily impos'd upon by any kind of empty Pretensions. If the Title of an Estate, wherein they are concern'd, be never so little suspected, they immediately apply to the Best Advice, and will spare neither Cost nor Pains for a Right Information; but which is

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the most unaccountable Piece of Folly imaginable, are extremely less sollicitous about the Care of their Bodies than their Estates.

IV. That the Enumeration of the *Prærequisita* to the Medical Art, is an evident Indication to the Rational Part of Mankind, who do, and who do not, and that the far greatest Part of the Practitioners in Physick do come under the Denomination of Quacks: I appeal to the Rational Part of Mankind, because they are the fittest Judges in the Matter; for as they are capable of distinguishing who have, and who have not, had Opportunities of understanding the *Prærequisita*; so they cannot but at the same time be convinc'd, that the far greatest Part of the Practitioners in Physick, come under the Denomination of Quacks. There is nothing

thing more Evident than that there are Pretenders in Physick, who are so far from having any Knowledge of the learned Languages, that they cannot write their own; are so far from having made any Searches into the vast Collection of Ancient Learning, that they never perus'd even the Observations of the Moderns; are so far from understanding Natural Philosophy or the Animal Oeconomy, that they never had Opportunities of learning Anatomy or Chymistry; never saw a Dissection, or one Process of the Preparation of Medicines. What a melancholy Reflection then is it, that such a Trade of deceiving should be carried on under the Pretences to so useful an Art; and to consider, what a Number of People there are who having no other Foundation but Impudence and Ignorance, bubble so

many

many Thousands out of their Money and Lives?

V. That an Apothecary can no more be said to be Qualified for the Practice of Physick than any other Mechanical Tradesman. Tho' the Preparation of Medicines, according to the Prescript is properly speaking the Business of an Apothecary, and which Preparation requires only the Knowledge of the Substances themselves, and not of their Medicinal Virtues and Efficacies; yet let us suppose an Apothecary endued with that Knowledge also, and let us consider how far it will qualify him for the Practice of Physick. We will then suppose him to know that this Medicine will purge; this, vomit; and this produce other Evacuations, or perhaps only Alterations in the Body. But as to know what is Indicated

cated is one thing, and how to answer such an Indication another; so the Knowledge of the Virtues and Efficacies of Medicines will not at all instruct or direct him in the Application of them. For Medicines being Relations to Human Bodies, can be only good or bad, as justly or unjustly applied: And therefore, as I instanc'd, tho' we suppose a Man to know that such a Medicine will undoubtedly Purge, *i. e.* sollicit the Bowels into that Motion we call so; yet whether this will be to the Advantage of the Person to whom it is given, depends not on the Man's Knowledge of the Medicine's Operation, but on the Fitness and Disposition of the Patients Body to receive it. Again, a Man may know, that there are some Preparations of Antimony, *&c.* which will always produce Vomiting. But tho' by the

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Exhibition of a Vomit, a Vitiated Stomach is ſometimes reſtor'd; yet when the Stomach is deprav'd from a Cauſe which cannot be removed by Vomiting, 'tis plain, that the Uſe of ſuch Medicines cannot poſſibly effect its Recovery. And a great many more Inſtances might be given in reſpect to the Operation of Medicines, which only produce ſome Alteration in the Body. The Excellency then of the Medical Art conſiſts in a right Apprehenſion of the Relation between the Powers of the Medicine, and the Circumſtances of the Diſeaſe. Now ſuch a right Apprehenſion of this Relation, as is ſufficient to qualify a Man for the Practice of Phyſick, cannot poſſibly be acquir'd by the Knowledge of Medicines, their Preparation and Virtues; but of all the abovemention'd *Prærequiſita* to the Art. And this ſingle

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Consideration of the Relation between the Medicine and the Body, as it distinguishes a Regular from an Empirical Practice; so it sufficiently exposes the Vanity of confiding in Receipts or *Nostrums*, and plainly demonstrates that the most celebrated Preparations (even of the Philosophers by Fire) are not capable of curing Diseases, without a Judicious and Methodical Application, and that there can be nothing consequently more ridiculous than to suppose an Apothecary capable of advising from seeing the Prescripts of Physicians. If then the Knowledge of the Preparation of Medicines, if the Knowledge of their Virtues, and Efficacies, nay, if seeing the very Prescripts of Physicians, will not amount to a Qualification; it demonstratively follows that an Apothecary can no more

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be said to be Qualified for the Practice of Physick, having no other Means or Opportunities of acquiring the rest of the *Prænequisita*, than any other Mechanical Tradesman. That small Pittance of Learning which is acquir'd at School, if not afterwards lost in the servile Offices of the Shop, can claim no manner of Consideration: No; the Prolix and Laborious Study of Physick, ought assuredly to commence upon a more Literate Foundation; and the Knowledge of it is not possibly attainable, but by an Education of a quite different Nature.

'Twill be very pertinent to my present Design, and not unacceptable to my Reader, I hope, to acquaint him, how the Apothecaries first crept into Houses, and introduc'd themselves into the Practice of Physick. Their officious Visits were at first made under Pretence

of

of carrying the Physick themselves, which indeed might procure them the Reputation of careful Men, tho' by running on the Errands 'tis plain they chang'd Offices, with their Servants, and left them at home to do the Duty of their Masters. This gave them Opportunities of insinuating themselves into Nurses, Servants, and other weak Persons attending the Sick; and by their Means of being admitted to give their Opinions; and thence under Pretence of good Husbandry for the Patient, to repeat the Physician's Bills, without his Order; and at last to prescribe without his Advice. Yet I am not, I must confess, for wholly laying aside this Order of Men, they being, in my Opinion very useful and serviceable in their proper Station and Business, which is the Preparation of Medicines according

cording to the Prescript of the Physician. But when an Apothecary deserts his Station in the Shop, neglects the Business of his Trade, and runs about advising in all Distempers; he becomes an Empirick, and invades a Profession which he cannot be suppos'd to understand. Can any thing be more astonishing than the levelling of a Learned Liberal Science, with a Mechanick Trade of the Hand directed by that Science? I could wish the Fool's Character had been preserved in our Chronicles, or that his Features were now to be seen in his Statue of Brass, who first sent for the Handy-craft Labourer of the Medicines to answer any Questions concerning the Nature of the Distemper.

There is certainly no more Relation between the Business of an Apothecary, and that of a Physi-

cian, than between the Grinding of Colours and the Art of Painting: And therefore an Apothecary, who, without Knowledge of the *Prærequisita*, pretends to the Practice of Physick, is altogether as ridiculous as a Colour-grinder, who, without any Skill in Drawing, should presume to manage a Pencil. The one may hear the Patients examin'd, make up the Medicines himself, and observe their Effects; the other may see the first Stroaks chalk'd out, prepare the Colours himself, and afterwards see his Master at Work; yet neither of them, without being first instructed in the various Rules as well as first Rudiments of the respective Arts, shall enter into the Skill of either the Physician or Painter, tho' they look'd on them till Dooms-day. What Pity 'tis the Imitations of both cannot be equally

qually expos'd to view, that the unskilful Management of the one might be as conspicuous as would be the ridiculous dawbing of the other.

There is also another Body of Men, I mean the Surgeons, who notoriously enough (tho' not indeed so frequently in great Towns as the Apothecaries) invade the Profession of Physick. But as the Rules above-mention'd are sufficient to distinguish an Empirical Pretender from a Qualified Practitioner; so by the Application of those Rules to the Surgeons, 'tis very easily demonstrable, that they cannot but come under the Denomination of Quacks in Physick.

Tho' from what has been already advanc'd, both concerning the *Prærequisita* and the Conclusions which have been drawn from the Enumeration of them, it may seem

altogether needless; yet I shall now proceed to offer three or four Reasons more, which will further demonstrate the Necessity of a Regulation in Physick: And those may be said to regard,

I. The Good of the Publick in General.

II. The Universities in Particular.

III. The Art of Physick it self.

IV. The Regular Professors of it.

I. The first Reason then for the Necessity of such a Regulation (concerns the Good of the Publick and) is the Loss of her Majesties Subjects. And if I affirm that the Encouragement of Quacks tends as much to the dispeopling of the Kingdom as the Wars; The Computation must be allow'd to be modest,

deſt, provided they kill as many in other Parts of the Kingdom as they do in thoſe within the Sphere of my own Obſervation. But the Truth of this Aſſertion will more evidently appear to any one who does but fairly conſider the Number of Quacks with which every Corner of this Kingdom has the Misfortune to abound. For what but the moſt diſmal Execution upon the Lives, or the moſt dreadful Deſtruction of Mankind, can be expected from ſuch a Prodigious Number of Men, who underſtanding not what they profeſs; may truly be ſaid to be Qualified, as they are Licenc'd, to kill. And tho' the moſt horrid Slaughters are daily committed without any Fear of Puniſhment or Reproof; yet 'tis not a more melancholy Reflection to conſider what a vaſt Number of Men fall by the Hands of theſe

Executioners, than that the Executioners themselves should escape the Hands of Publick Justice. I am not able to express my Indignation against such presumptuous Homicides: They ought to be extirpated, if not at once, yet by Degrees, as the Wolves out of the Kingdom.

But to return; I hope to be excus'd (for whosoever is well appriz'd of her Powers may be pardon'd) for asserting, That it is better trusting to Nature than to an ignorant Pretender in Physick. That Physicians are only Servants to Nature, and that she is *Morborum Medicatrix*, are Truths known to the Ancients, and confirm'd by the irrefragable Experience of the Moderns. And as Nature alone will conquer some Diseases, and judiciously assisted the greatest part; so nothing is a brighter Demonstration of the

Greatness

Greatness of her Strength, than that even the Mismanagement of Nurses, Apothecaries and other Quacks, is not able to hinder the Recovery of very large Numbers, which fall under their Hands. The greatest part of the Symptoms of Diseases are the Efforts of Nature, but which Efforts being easily disturb'd, or soon oppos'd, require the most strict and wary Observance, and without Judgment, we may sooner injure than assist her; sooner oppress than relieve her. A Physician ought therefore religiously to observe and obey the Motions of Nature, to look upon them as his surest Guides in the Cure of any Distemper, and to be advis'd, according to them, what to do, and when, and in what manner to proceed. The Art of Physick is not understood till the Artist comprehends, in the Words of my Lord

Bacon, Quid Natura ferat, & faciat. But if the Calamities of the Sick are encreas'd by the very Means which are used for their Relief; if instead of carefully assisting Nature in her Progresses to the Preservation of Life, she be clogg'd with useless and insignificant, or oppress'd with dangerous and destructive Applications: I may justly conclude the Condition of those People who have the Misfortune to fall under such Hands, to be indeed a very deplorable one; and the Loss of her Majesties Subjects, from the fatal Mismanagement of so vast a Number of Quacks, to be consequently so very great, that the Encouragement of them may truly be said to tend as much to the dispeopling of the Kingdom as the Wars.

II. Ano-

II. Another Argument for the Neceſſity of a Regulation in Phyſick, is, that the Encouragement of Empiriciſm has already been a very great, and will hereafter be a far greater Detriment to the Univerſities: For it can never be ſuppos'd, that Men will be at the Expence of ſending their Sons to any of the Seminaries of Good Literature and ingenuous Education, when the Honours and Employments of a Faculty may be obtain'd without it, and there is ſo little Diſtinction made between a Regular and an *extempore* Doctor. The Apothecaries, and other Quacks, now openly avow their Reſolutions of ſeizing on the Practice of Phyſick; and of excluding in time all the Univerſity Phyſicians. They give not only Examples, but alſo Aſſurances of Succeſs to all the Intruders

truders into Divinity, and others, of the pretended Education in the Liberal Sciences. It would indeed be no great Matter of Wonder or Complaint, were Empiricks encouraged only by the Ordinary Sort of People; or as the *French* call them, the *Petits Gens*; there being, as I have often observ'd, a Sort of Sympathy between Understandings. But 'tis very unaccountably surprizing, and a just Matter of Complaint, that any of the distinguish'd Part of Mankind should venture even in dangerous Cases to employ such illiterate, and consequently ignorant Pretenders. And what still enhances my Amazement is, that any of those Gentlemen, and especially any of the Clergy, who have had the Happiness of an University Education; should give any manner of Encouragement to this sort of People. They have all laid them-

themſelves under the higheſt Obligations of Preſerving the Honour and Dignity of thoſe Fountains of Learning. And the Phyſicians of the Soul in particular being obliged to viſit their Pariſhioners in Sickneſs, ought not only to inform them that it is their Duty, but to preſs them alſo to apply to the Phyſicians of the Body, whom the Divine Laws * as well as our own have appointed; inſtead of either making uſe of Empiricks themſelves, or adviſing others to make uſe of them. I can never ſufficiently deplore theſe Indignities offer'd to our Univerſities, nor ever enough blame and condemn the Abettors and Promoters of them; but am not without Hopes that ſuch growing Miſchiefs as theſe are,

* Eccleſiaſt. 38. 1—12.

will

will sometime be thought worthy the Consideration of those in whom alone is lodg'd the Power of Redressing them.

III. Another Argument for the Necessity of a Regulation in Physick, regards the Art it self; the Encouragement of Quacks and Empiricks threatning the Ruin of the Profession as well as of the People. 'Twould be no very difficult Task to demonstrate the Certainty of the Medical Principles, and consequently the real Usefulness of Physick to Mankind. But such an Attempt does not at all seem necessary in my present Design; because 'tis not to be suppos'd, that Persons should apply themselves even to the most ignorant Pretenders in Physick, unless such Persons really thought they should receive some Benefit from the Directions of those to whom they

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did apply. Yet notwithstanding Physick is undoubtedly establish'd upon such Principles as do wholly free it from those Reproaches of Uncertainty which it has often, tho' falsly, been charg'd with; it must, at the same time, be confess'd, that the Malignity of some Acute, and the Stubbornness of some Chronical Diseases, do often elude all the Assistances of Human Art: For the most judicious and the most experienc'd Physicians can have no Power, as the Wise Man expresses it, in the Day of Death. But this can be no manner of Objection to the Certainty of the Medical Principles, because it may happen and not proceed from any Defect in the Rules of the Art it self. For from a due Consideration of the Materials which compose a human Body, the Elegancy of its Structure, and the continued

Flux

Flux of its Parts, 'tis very evident that it must necessarily be obnoxious to Disorders, which are Diseases; and sooner or later as necessarily to a Dissolution, which is Death. So that whoever is well appriz'd of the wonderful Fabrick of the Human Body, how curiously contriv'd and divinely fashion'd a Machine it is, may consequently be rather amaz'd at our living so long, than at our dying so soon. But tho' it must be acknowledg'd that it is not in the Physician's Power at all times, or in all Extremities, to retrieve or preserve his Patients from the Jaws of Death, (since to die is an Entail upon our Natures) yet it may with Modesty be affirm'd, Experience abundantly proving it, that there is so much Power in Medicines, and so much Virtue in Methods, as to enable him, if he but heedfully weighs and judiciously applies them,

to

to give Eaſe to ſuch as are in Pain, Sleep to ſuch as are wearied out with Watching, and Strength to withſtand the Approaches of grim and dreaded Death. But a Phyſician cannot, I ſay, be ſuppos'd capable of doing theſe things without a due Conſideration of Circumſtances, and a Judicious Application of Medicines. For if Medicines are promiſcuouſly us'd in all Conſtitutions, or without Regard to the Circumſtances of each Caſe, 'tis no Wonder they ſo often deceive Men in their Expectations of Succeſs. And therefore as the Knowledge of the *Prærequiſita* is the only Means of Qualifying a Man for a ſucceſsful Practice in Phyſick, and conſequently of advancing the Credit and Reputation of the Art; ſo the Ignorance of Quacks, both of the Nature, Cauſes, and Cure of Diſeaſes, muſt

neceſ-

necessarily produce so many and so gross Mismanagements as cannot but extremely prejudice Mankind in their Opinion of the Art. Their ill Successes are doubtless imputed to the Uncertainty of the Art it self, especially by the Undistinguishing, which is much the larger Part of Mankind; and Men from their lessen'd Opinion of it, will by Degrees neglect to apply to any Advice at all; whereas the truly Noble and Divine Art it self ought by no Means to be charg'd with what is only to be imputed to the Ignorance of those who pretend to profess it.

Besides, 'tis a true and general Observation, that Arts and Sciences do improve and grow useful, according to the Encouragement of those who profess them. But the frequent Application to Quacks and Empiricks, by Men of all Ranks

and

and Degrees, even to the most exalted Stations, is so publick and so vast a Discouragement to the Professors of Physick, that it may truly be said to threaten the very Ruin and Destruction of the Art it self. For as such a Discouragement must necessarily lessen the Number of the Professors in Physick; so it will consequently obstruct the glorious Progress of the Art, by hindring further Inventions, and future Improvements in it. And how incapable the illiterate Pretenders in Physick are of improving either themselves or the Art, has been already demonstrated. We may then very fairly suppose there will be but few Students in Physick, if after all the Labour and Pains of Acquiring that Knowledge, and after all the Expences of a Learned Education; their Bread shall be taken off their Trenchers, as we say, by every Il-

literate Pretender. What a most ingenious Author observes upon another Occasion is very applicable to this. If we consider, says he, the Expensiveness of the Voyage, which is made in search of Knowledge, 'tis very hard the Undertakers should be plunder'd of what they bring home by Privateers; under the very Canon which should protect them. All which Considerations are sufficient to shew, how far the Encouragement of Quacks and Empiricks obstructs the Progress of that glorious Art which teaches the Recovery as well as the Preservation of Health; and consequently threatens the Ruin of the Profession as well as the People.

IV. The fourth and last Argument which I shall offer for the Necessity of a Regulation in the Practice of Physick, regards the Phy-

Physicians themselves, *viz.* That no Profession is so invaded with unqualify'd Pretenders, as theirs. I do not doubt, but 'twill evidently appear, that such an Invasion is singular to the Profession of Physick, notwithstanding what some have endeavour'd, tho' without any Colour of Reason, to maintain. 'Tis well known that Divinity and Law have their Palisadoes and Intrenchments; for who dare pretend in their Pulpits or Courts, but those who are fairly initiated according to Form and Custom? Whereas the Cobweb Fences of Physick are every Day invaded, any broken Weaver, Taylor, Shoemaker, or merry Andrew, dubbing himself a Doctor *Extempore*, and setting up for an ÆSCULAPIUS. So that Quacking and Ale-keeping are now a days become the last Employments, to which Men of

decay'd Fortunes apply themselves to get Bread. And as none but those who are fairly Initiated or Admitted do presume upon the Professions either of Divinity or Law; so there is but one way of Initiating or Admitting Persons into the Exercise of them. Whereas on the other side, Men are admitted to practise Physick by the most Unreasonable, and as they are at present manag'd, I may with Impunity, I hope, venture to say, scandalous Methods; I mean by Licences out of the Ecclesiastical Courts. But that the Hardship of the Physicians Case may be set in the clearest Light, 'twill be necessary to enquire into the original End and Design, as well as present Management of such Ecclesiastical Licences: I am well enough satisfy'd that their original End and Design was very good and laudable.

The

The Statute of *Hen.* 8. 3.* very pathetically expresses the Inconveniencies ensuing by Ignorant Persons practising Physick, to the high Displeasure of God, great Infamy to the Faculty, and the grievous Hurt, Damage, and Destruction of his Majesties liege Subjects. For all which Reasons it enacts that the Bishop of each Diocese, or his Vicar-General, be empower'd to examine all those (except Graduates) who shall practice Physick in that Diocese. But the Wisdom of the same Statute is no less remarkable in obliging either of them to call to him such expert Persons in the said Faculty, as his Discretion shall think fit. For I hope, I may venture to declare my Opinion thus far, that I cannot but think the Gentlemen of those Courts very unfit Judges

* *Vid.* Pulton's *Statutes.*

of a Man's Capacity to practice Physick. And therefore in 14 and 15 of *Hen.* 8. 5. it is still, I think, more prudentially enacted, That none shall practice in the Country, without a Testimonial of his Sufficiency from the President of the College of Physicians, and three of the Electors. I shall not here pretend to determine how far this posterior may be said to abrogate or null the prior Act. But the very End and Design of these Ecclesiastical Licences, *viz.* Prevention of the Inconveniences ensuing by Ignorant Persons practising Physick, is not only, as they are manag'd at present, wholly frustrated, but entirely perverted: For they are now a-days so far from preventing, that they are the only Means of bringing those Mischiefs and Inconveniencies upon us, which the Statute mentions, by admitting such Shoals

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of unqualified Persons to practice Physick. That the Examination previous to Admission was formerly strict and severe, is as certain as that now a days Persons are admitted without any manner of Examination at all. Nay, so far is the Practice of these Courts corrupted, and the very End and Design of these Licences perverted, that they are now a days granted even from a Testimonial of two Licentiates. Can any thing then be more evidently apparent than the Necessity of regulating these Matters? For tho' (as I before observ'd) the first End and Design of these Licences was undoubtedly Good and Laudable, and tho' they were not Injurious (and I am apt to think they were not originally design'd to be or indeed really were) to the Regular Physicians; yet if the Reason of a Law ceases, the Law

it self ought to be annull'd. But since the Method of Examination is so very much alter'd; the Original End and Design of these Licences, so manifestly perverted, and they themselves become so vastly Injurious both to the Faculty, and the Regular Professors of Physick; these very Considerations are so many Arguments *a fortiori* for the Necessity of a Regulation. And now I appeal to the sensible Part of Mankind, whether any Profession be so invaded with unqualified Pretenders as Physick; and consequently whether the Physicians have not the greatest Reason in the World to complain. And to whom should they complain, but to the Legislature? For doubtless, it was one of the Ends of Parliamentary Institution to receive the Complaints, and redress the Grievances of the

Injur'd,

Injur'd. Nay, do we not find the Legiſlature frequently interpoſing in other Profeſſions to prevent or remove Grievances; but what Regard has there been to the moſt enormous ones in Phyſick? Are not our Lives worthy the Care of the Laws, as well as our Souls or Eſtates?

I ſhall now endeavour to obviate ſome Objections which are generally made, tho' indeed without any Shadow of Reaſon, againſt what I have advanc'd. And it has been objected in the firſt Place, that ſuch a Regulation would be an Abridgment of the Natural Rights and Liberties of Mankind, to follow thoſe Employments whereby they may get a Livelihood. I ſhould be the moſt unwilling Man in the World to advance any thing which has the leaſt Tendency to ſuch an Abridgment. No, I have the tenderest

dereſt Regard to their Civil as well as Religious Properties. But this Objection would equally hold againſt the Suppreſſion of Gaming and other diſorderly Houſes, of the *Royal Oak*, and other ſuch publick Nuſances. For if the Good of the Publick ought not to be conſider'd and prefer'd to that of private Perſons, which I take to be an undeniable Maxim in all Governments; the Natural Liberties of Mankind may as properly be ſaid to be abridg'd by ſuch a Suppreſſion, as by ſuch a Regulation as I contend for. The ſame Anſwer will ſerve to ſome other Objections, which are much of the ſame Nature, and of no greater Force than the former, *viz.* That the Legiſlature is under no manner of Obligation to concern it ſelf in Miſchiefs which Men voluntarily pull upon themſelves; That all flouriſhing Governments will

will encourage their People ſome Way or other to employ themſelves; That every Man is *ſui Juris*, and has a natural Right of making Uſe of any Body he pleaſes, and if he be ſatisfy'd with the Riſque he runs, what has any one to ſay in contradiction to his Humour.

I now proceed to invalidate ſome Excuſes which are frequently made in Extenuation of thoſe Practices which I have been condemning. And a great many People I am apt to believe, will think to clear themſelves from the Imputation of Encouraging Quacks and Empiricks, by ſaying, That it is only in the Beginning of Diſeaſes they apply to them; That in Caſes of Danger, they generally have Recourſe to better Advice; and, That this Cuſtom being ſo very common, does not ſeem to need any manner

of

of Excuse: But upon a stricter Enquiry into this Matter, the Custom of first sending for an Apothecary or other Quack, will not, I am apt to think, appear the less ridiculous, for being so frequent. For, as the Beginning of a Distemper is a very seasonable Opportunity of Assisting Nature, towards the Recovery of Health, so the Conduct of those People cannot be sufficiently condemn'd, who neglect to improve that Opportunity, by not then calling in a judicious Assistant. But far more egregious is the Folly of those who then apply themselves to any of the Empirical Tribe; it being impossible, as has been observ'd, but such Persons must make either insignificant and useless, or dangerous and destructive Applications. And as the Consideration of neglecting the Improvement of this Opportunity

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ſufficiently condemns the Application to thoſe who are call'd ſafe Men; who, as they ſay themſelves, will do no Hurt if they do no Good; ſo the preſumptuous Tamperers, on the other Side, may not only irreparably injure the Patient, but ſo quite change the Face of a Diſtemper, as to render it very difficult, if poſſible, for even a judicious Phyſician, when call'd in, to diſcover its Nature. But when a Phyſician has the Care of a Diſeaſe from the Beginning, he is able to make right Obſervations of the Progreſs and Alteration of its Symptoms; and conſequently, not only to form a ſurer Prognoſtication of its Event, but more effectually to aſſiſt Nature in the Preſervation of Life.

Again, there are others who pretend to excuſe themſelves for not applying to the beſt Advice upon the Account of ſaving Charges; tho' this

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Consideration can be of no manner of Force, unless it can be thought an Excuse to have the Chance of being kill'd cheap. But would those very People, who satisfy themselves with the Advice of an Empirical Pretender, but use their Arithmetick, they would soon be convinc'd, they acted as much against their Interest as Reason. For by physicking the Symptoms, and neglecting the Cause of a Disease, the Length of the Bill, as well as the Distemper, must be consequently encreas'd. 'Tis not the collusive Pretence of giving Advice without a Fee, which can or ought to be esteem'd an Equivalent.

There are some again who pretend to excuse themselves by pleading, that those to whom they apply, are Masters of some magnified Receipt, or pretended infallible Remedy for this or that Distemper.

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But the Vanity of confiding in ſuch Trifles has been ſufficiently expos'd by the plaineſt Demonſtration, That the moſt celebrated Preparations even of the Philoſophers by Fire are not capable of curing Diſeaſes, without a Judicious and Methodical Application. I ſhall therefore only ſubjoin another Conſideration, which is an unanſwerable Argument of their Inſufficiency, *viz.* That none of theſe magnified Receipts or infallible *Noſtrums* have ever ſtood the Teſt of an Age. Accordingly, our very own Experience is ſo far from confirming, that it daily contradicts the Pretended Virtues which the Alchymical Writers, and the publick Venders of Quack Medicines, with a peremptory Aſſurance aſcribe to them.

'Tis urg'd again, that tho' it muſt be confeſs'd, that very eaſily curable Diſeaſes are often made fatal

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by Quacks; yet 'tis equally true, that several Persons recover under their Hands. To this I answer, That they recover, 'tis true, when the Patients have more of their natural Vigour than the others are able to destroy, and rather to the Strength of Nature is the happy Event to be ascrib'd, than to the Judgment of the Medicinal Administrator; such Particular Cases being no more Arguments of their Skill than a blind Man's throwing Stones, and hitting some People in a Crowd is an Argument of the Goodness of his Aim.

Having thus fairly and impartially represented the present State of Physick in this Kingdom, plainly indicated the Number of Quacks, with which it is so unhappy as to abound; and fully demonstrated not only the Impossibility of their being serviceable, but the absolute

Necessity

Neceſſity of their being injurious to it, in the Exerciſe of the Profeſſion they pretend to: I think nothing can be more conſequentially evident than the Neceſſity of a Regulation in the Practice of Phyſick. And I am not without Hopes, that ſome of the above-mention'd Reaſons, *viz.* The Good of her Majeſty's Subjects in General; The Honour and Advantages of Her Univerſities in particular; The Life and Reputation of ſo uſeful an Art as Phyſick; or the Particular Hardſhips, which the Gentlemen of that Faculty have the Misfortune to labour under; I am not without Hopes, I ſay, that ſome of theſe Reaſons will ſo far influence our Legiſlators, as to prevail with them to take the Repreſentation of this Caſe into their immediate Conſideration: It is a Caſe undoubtedly, of the greateſt Mo-

ment and Importance; for as the Life and Health of every individual Subject, so consequently all Ranks and Qualities, all Parties and Distinctions of Men are in the highest Degree, and equally concern'd in it. And as the great Importance of the Debate makes it not unworthy the Cognizance and Enquiry of our Legislators; so the very Nature of it seems more particularly to recommend it self to their Consideration. For 'tis certainly a great Shame, as well as an Unhappiness, that in a Kingdom where so many good Laws are in Force, and in which as much Care is taken of the Liberties and Properties of the Subject, as in any Nation upon Earth, the People should lie open and unguarded in their dearest and most valuable Enjoyments, Health and Life. There is nothing, therefore, which in my Opinion seems more plainly

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to demonstrate a Deficiency in our Laws, than the Want of some to Regulate the gross Miscarriages and enormous Abuses in the Practice of Physick. The College of Physicians, 'tis true, is vested with some Measure of Authority; But as their Authority is confin'd to certain Limits; so, through Want of an Enlargement of their Charter, it is not at present of that Use as seems correspondent to the Design of its Royal Institution: But either by enlarging the Charter to the College of Physicians, or by such Ways and Means as the Wisdom of our Legislature shall better approve of; there seems nothing more feasible than to make a sufficient Provision against these pernicious and destructive Practices. And whenever it shall seem expedient to those who sit at the Helm of our excellent Government, to undertake so useful and necessary a

Work,

Work; I humbly recommend,

1. That the distinct Spheres of Physicians, Surgeons, and Apothecaries, be limited and specified; The Surgeons restrain'd to their proper Business; the Apothecaries confin'd to their Shops; and all illiterate and Empirical Pretenders in Physick suppress'd.

2. That a Provision be made for the Poor to have their Share in the best Advice and Medicines.

As the Want of such a Regulation in Physick is one of the greatest Flaws in our Constitution; and highly reflects upon the best of Governments, so such a Regulation would undoubtedly tend as much to the Honour of our Nation, as the Preservation of its People; and which not only the present, but all succeeding Generations will have the greatest Reason in the World to applaud.

FINIS.